

THE EAST AND WEST REVIEW

AN ANGLICAN OVERSEAS QUARTERLY

JANUARY 1958

ARCHBISHOPRIC IN JERUSALEM
THE CHURCH IN MODERN INDIA
CEYLON'S LANGUAGE PROBLEM
NIGERIAN CENTENARY
HONG KONG REPORT

Vol. XXIV No. 1

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1958

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The REVIEW is published quarterly, price 1s. net, by the S.P.C.K. The Annual Subscription post free is 4s. 6d. It can be obtained either from The Society for the Propagation of the Gospel, 15, Tufton Street, Westminster, S.W.1, from The Church Missionary Society, 6, Salisbury Square, E.C.4, from The Society for Promoting Christian Knowledge, Holy Trinity Church, Marylebone Road, N.W.1, or from The Church Information Board, Church House, Dean's Yard, Westminster, S.W.1.

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ARCHBISHOPRIC IN JERUSALEM

By KENNETH CRAGG*

ONLY dullness of wit or of soul could restrain us, surely, from a sense of thrill at the launching, in July, 1957, of an Anglican Archbishopric in Jerusalem. For it provides a proper symbol of the far stretching reach of pan-Anglican witness and worship in this century. It is a valid expression of the continuity, as we believe, between the faith of the mother city of the Christian world and the fellowship in that faith which these fourteen centuries has acknowledged its allegiance to the heritage of Canterbury. And since the inauguration of the new Jurisdiction coincides with the establishment of a new Diocese in Jordan, Lebanon and Syria under an Arab Bishop, does it not signify the will of the Church for an authentic local life beyond the vicissitudes of the political? With the new form of self-responsibility we can eagerly expect a great new chapter in spiritual, perhaps even liturgical, self-expression, as heirs of a long tradition and at the heart of Christian geography. Can we not look for a fresh endeavour in pursuit of the familiar objectives of the Anglican Bishopric in Jerusalem: brotherly service to the ancient Churches of the East, and embassy in Christ to the heirs of Judaism and Islam in all their modern life and ways?

"Christianity is romance," said G. K. Chesterton. Then here surely is a bit of the romance, when the Archbishop of Canterbury entrusts to a brother Archbishop the Church in the Holy Land and the surrounding Middle East, under Anglican order. Only the feeble in imagination will find these developments a matter of mere legal and hierarchical change.

Or perhaps it will be said that it is the hard-headed realist, rather than the unimaginative, who refuses to get excited about changes in status that may mean so little to the actual Christian *status quo* in the distracted Arab East. It is one thing, romantic perhaps and appealing, to set the whole vast territory from Aleppo to Darfur, from Benghazi to Isfahan and Yezd under a single archiepiscopal jurisdiction. It is another thing to make a living reality out of so disparate and so attenuated a thing as the Anglican Church in those far reaching lands. We are incredibly thin on the ground, with Dioceses that in part have scarcely more clergy than a flourishing parish like Portsea under Cosmo Gordon Lang or like Trinity Parish on Wall Street today. It may be asked whether our resources are not pitifully inadequate to the measure of the task, and if there are not almost insuperable tests of mind and heart which ought rather to have been surmounted before the assumption of their conquest had been sealed with jurisdictional advance. Romance is a deceptive notion, perhaps even a heady wine, unless it is restrained by a properly Christian realism. Can we know how to abound before we know how to be abased? Is not

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abasement, in fact and in soul, the real actuality of our present Anglican situation in Egypt and Iran and the lands between? And shall we crown abasement with a status of added dignity? Must we not come to terms with realism before we can be honest about the romance?

What, then, are the salient features of the actual situation with which the new Archbishopric must cope? If there is merit in the new structure it can only be somewhat in the terms of an inscription to the builder of a Leicestershire church in the bleak days, for Anglicans, of the Commonwealth, the year being 1653, "when all things sacred were throughout the nation either demolished or profaned". His "singular praise," says the tablet, was "to have done the best things in the worst times and hoped them in the most calamitous". Not many Anglicans under Cromwell, it is true, discerned the potential working together for good of their apparent adversities; for the period had eventually much benediction for the Church of England and the nation. But in externals it was manifestly shattering. The same may with truth be said about our situation in the Middle East today.

For one thing, we are seeking a new and re-ordered Anglican relatedness in a day of the wreckage of British foreign policy at least in the Arab part of the area. The new ecclesiastical chapter happens to coincide with the end, the bitter end, of a political era. The month of its announcement saw the withdrawal of the last British soldier from the State of Jordan or, in the words of the Arabic press, the pronouncing of the country free of foreign forces, as one might pronounce a patient free of the plague. When the mind turns to the high hopes of Allenby's entry to Jerusalem and the eager welcome of the population to British power at the time of the Ottoman demise, or reflects upon the close and equal comradeship achieved often between Arabs and British within the Arab Legion and elsewhere, the emotions that accompany the final departure are melancholy in the extreme. This is no place for an assessment of what British policy did with the vacuum created by the collapse of the Ottoman Empire. Nor do we forget that the Anglican expression of Christianity happily transcends its English origins, a transcendence which will be more and more important and more and more evident in the days ahead. Yet the nature and perhaps we may add the subtlety of the distinction between English and Anglican is by no means easy to explain or to assert in the complex and tortured emotions at the Arab heart of the new Jurisdiction. How things seem is inevitably by many counts what they are. In the manner and the temper of the ending of the era which passed into history at Suez in November, 1956, we have tragically and grievously jeopardized the future in a forfeiture of the best in the past.

It would be idle, then, to suppose that the new set-up is born in anything but a situation of calamity. Anglican Christianity in Egypt can only survive in the capacity to live by the mind of Christ and in an authentically Christian humility about the things that have happened. Communal relations between Muslims and Christians have now an aggravated difficulty and that, not only with West-related Churches, but throughout the Christian scene, and largely so by western responsibility. It is not simply that the whole external standing is precarious, but that our right to present and represent the Gospel of peace is undermined by

our national abandonment of the rule of law and the failure of the Church adequately to repudiate a policy of violent retort to provocation.

These tragedies, at least in their bearings upon the Christian continuity in the Middle East, are not insuperable. To regard them so would be to abandon the meaning of grace. But their being superable by faith does not obviate their being also tragic and disastrous. Nor must we find hope out of this wreckage by easy assumptions of shortness of memory or the rapidity of unpredictable changes of front. These belong to the surface. The truth is that in so far as the witnesses are English-Anglican their witness is spiritually obligated to the most exacting criteria of penitence and honesty. There must be no concealing the fact that in establishing an Archbishopric the Church is building in, and we pray, beyond calamity.

Apart from the immediate implications for the Church, there are the large demands of an inter-religious situation which, though jolted and shocked by recent events, was already moving by its own momentum. There is the long-deferred flowering of Arab nationalism, the bitter and threatening stalemate of frustration over Israel, the educational and cultural corollaries of independence in its vigorous and intoxicating ambition to demonstrate its capacity. There is the constant invigoration of cultural and religious sources of self-sufficiency, making it more difficult for the Christian mind to mediate its trust to Muslim thought. For new political self-responsibility means the instinct to develop and make good as complete as possible a religious self-identity, serving notice on any other faith that its meanings are irrelevant and dispensable. The climate could hardly be less favourable to a dispassionate attention in respect of the non-Islamic, the less so in view of its repulsive political associations.

Here, then, is an exacting and formidable intellectual and spiritual problem and, as Scott Holland wrote after the Pan-Anglican Congress of 1908, "We become profoundly humble in our elation as we recognize, through the splendour of the enterprise to which we stand committed, the shallowness of the effort we have yet made to fulfil the charge". Truly we are confronted with abasing tasks, *vis-à-vis* the Christian ministry in thought and expression towards the soul of Middle Eastern Islam in its present mood. How are we to understand the whole meaning and range of conversion in a context where personal movement of conviction is so little detachable from communal belonging? How are we to react to serious and far-reaching Muslim adaptations of Islam, in the social realm, which in part reflect and absorb Christian ethical criteria? These developments may *seem* to make the Gospel more dispensable than ever. But to resist them would be to become the Devil's advocate, trying, impossibly and invalidly, to compel Islam into a perpetual identity with its least attractive past, that the contrast of the Christian alternative might be always the more plain. Yet when we properly welcome and applaud these changes, we know that they represent a still imperfect response to both the significance and the claim of Christ.

These are only a few of the pressing perplexities of a theology in Christ that aims to be truly sensitive to the situation in which it has to speak. And brooding over all is the mystery that so many Muslims in discussion have pressed upon the writer—the mystery of the Christian claim to the

actuality of redemption in Christ and the apparent unredeemedness of, not least, the Christian world. Mystery is perhaps the right word here, for it stands at the heart of the enterprise of a Divine grace that is uncompulsive, in the retrieval of a sinful world that is uncompelled. These and several other issues attach themselves exactly to the Christian ministry among Muslims to-day, and are doubtless paralleled in other contexts, about which the writer is not qualified to speak.

Alongside our intellectual burdens is the equal precariousness of our institutions. Even before Suez-nationalization and its sequel, Egypt had disallowed completely the teaching of any faith in schools and colleges other than that of the children involved. It had also insistently required the teaching of Islam in all foreign schools as a condition of their freedom to function even in the Christian education of Christians. These regulations and others dealing with organization and language of instruction had confronted the missionary conscience with a sharp dilemma. Anglican missions in general had taken the requirement of Islamic education as validly within the State's right to make and were prepared to believe that, provided such Islamic tuition was objective and dispassionate, there would be potential spiritual gain in the seemingly unwelcome change. The Church fortified itself by the recollection that often in the New Testament seemingly deplorable adversity had been the occasion of "great grace", even though the decision remained a painful one. It had also to be remembered that Christian mission was in no sense a conspiracy after educational monopoly nor a negative design to oust Islamic education. What would be the implications of insisting that we would only teach at all in Christ's name in a Muslim context, if Islam itself had no educational opportunity under our auspices? Could Christianity only expect to survive, or be credible, on condition of a permanent educational neglect of Islam? Was it not more valid to begin to undertake whatever contribution the situation might allow to the temper and outlook of the new Islamic religious educators, by taking some patient initiative over the study of Christianity in the academies from which the Muslim educators would graduate?

Some patient beginnings in this direction have been made. It seems clear that Christian studies by Muslims are, in any event, likely to develop in Muslim institutions of higher learning in the years ahead and that these will have a profound effect upon Muslim educational attitudes towards freedom and Christianity in the lower schools. But, while it is true that every adversity is an opportunity, there remains no doubt that the old was easier and certainly more comfortable. Educational relationship, then, in Christ, is likely to be more, not less, complicated and exacting in the next decade, the more so if the Egyptian pattern of development in 1956 should be reproduced in the Sudan and Jordan as it is in Syria and elsewhere. In Iran all mission schools are closed.

Medically, likewise, earlier patterns of opportunity are changing. State medicine and State public health take over from mission and the institutions that remain have a more circumscribed existence. Their future turns more and more upon their being completely identified with the local Church for maintenance and administration. The formation of four separate Bishoprics hitherto related separately to Canterbury into one

Episcopal Synod is certainly in line, ecclesiastically, with such increased local initiative and responsibility. But the fact remains that the old traditional partnership between St. Luke and St. Paul, between medicine and apostolate, has a more than ever complicated field in this generation.

Through and with all these intensifications of the problems of ministry is the sheer material paucity of resources and the lack of personnel. The (Arab) Evangelical Episcopal Community has lost for a variety of causes in the last nine years almost as many clergy as it now possesses. It has been a difficult problem to provide a colleague for the only surviving Anglican Arab priest in Israel. He has to care for both the major parishes of Haifa and Nazareth and a large number of scattered Anglican groups throughout the State. In Jordan many of the Church members are refugees from their former homes in Israel with the limitations of that status. One of the major concerns of the new Jurisdiction will be to reinvigorate the finances of the Church, and within and beyond that to strive for the spirit that even out of meagreness is made strong and out of frailty finds grace. The Archbishop in Jerusalem will need the generous and imaginative help and succour of all the Provinces of the Anglican Communion. And herein also a New Testament situation will be re-enacted. Jerusalem even in Apostolic days was served by the compassion of the dispersion!

Maybe, through all these aspects of actuality and these grounds for the realist's refusal of enthusiasm, lies the most subtle of all complications of Jerusalem—the menace of sentiment. The Mother City of the faith becomes the centre of a new Anglican Archbishopric and justice is done to history. There is poetry in its fitness. We make a fresh and more significant acknowledgement of the centrality of Jerusalem. Beyond the stresses of the time and the chronic distractions of the area and despite the tragic dividedness of the city itself, we add the Middle East, for Jerusalem's sake, in some sense, to the growing list of Anglican "autonomies". But we can guess, at the same time, the possible tones of a letter by the writer of the Apocalypse, had there been one, "To the Angel of the Church in Jerusalem". Does not the New Testament itself bear witness to the fact that there is no respect of places with God? The initiative in apostolic outreach, if not for formal leadership, was allowed quite early to pass to Antioch. And Asia Minor was the chief centre of the Church's life during the mysteriously creative period prior to the final passing in the second century of the generation of immediate followers of the Apostles.

"Even before the great cataclysm of A.D. 70 came in the providential order of events to cut sharply once and for all the cord which bound the Catholic Church to its Jewish origin, the increasing importance of the foreign, and especially of the Western Churches . . . was tending to leave the Church of Jerusalem stranded in a backwater off the main current of Christian history." (C. H. Turner: *Studies in Early Church History*, 1912, p. 165.)

There is no New Testament Epistle explicitly to Jerusalem. Half of St. Paul's, as well as First Peter go, with the Apocalypse, to Roman Asia Minor. These are only scriptural corollaries of the truth that grace is all and place is nothing.

Bethlehem lies within the new Jurisdiction and at each recurring Christmas focuses the thoughts of Christendom. But, considered as a Palestinian thing, Bethlehem was no more than a door into universality. The crucifixion happened in Jerusalem, but the superscription over the Cross was "in letters of Greek and Latin and Hebrew" representing, no doubt, tongues of Christian adoration then yet unknown. The only valid significance of Jerusalem is therefore worldwide and in its entire proportions as actualized within the Church forbids to the physical territory more than its own equal and local participation in the whole world-dimension of Christ. The uniquely historical location of our redemption must always be under the discipline of its glorious inclusiveness.

"Christ after the flesh" we know no more, says St. Paul in his familiar habit of absolutizing the urgent. "No more" is in fact impossible. He is not really disqualifying the Gospels as documents of a Palestinian ministry in the flesh. For Jerusalem can never cease to be the place where Jesus was crucified: and for that reason it can never be just another place. But, St. Paul insists, this proper and moving regard for a locality can never override the indiscriminating commonness of salvation. "We believe", declares St. Peter, that "we shall be saved even as they". (Not "they" as "we": but "we" as "they".) There is meaning and intention in the order. It is not that Palestine or Jewry or Galilee opens out its heritage graciously for the rest of men and lands: it is that the inherent openness of that of which they first had knowledge submerges all special privilege in the privilege of all.

These are the correctives to the subtle temptations of Jerusalem. Let us remember, in the perceptive words of Bishop Graham Brown, sixth Anglican Bishop in Jerusalem, that "if there is any crown here, it is a crown of thorns". A Christian realism about Jerusalem acknowledges that its uniqueness is not unique. In spiritual loyalty to this paradox is our only security.

Fortified, then, by all these warnings of the realist, these chastenings of our eagerness, perhaps we may return to the romance with which we began. For in truth it remains. In modest surrender to its inspiration, we may find and possess our souls. A new chapter opens before us: a new occasion for endeavour and devotion. In many of the central areas of the Archbishopric, like Jerusalem and Cairo, circumstances have sadly reduced the opportunity for pastoral chaplaincy ministrations to English-speaking Anglicans. But elsewhere, notably in Kuwait and the Gulf area in general, these duties are increasingly important in the midst of foreign communities set, often bewilderingly and always exactly, in the heart of vast social changes for which they need the alertness and discernment that only a virile personal spiritual life can adequately generate and maintain. The distinction we often make, functionally, between ministering to the Westerner and serving the East, between chaplains to our kith and kin and missionaries to the world, was always dubious and is now surely invalid.

In all directions of Anglican life—ecclesiastical, educational, literary, liturgical, institutional, spiritual—we must be set in heart and mind to realize the immense new opportunity that the Archbishop of Canterbury has placed before the whole Anglican Communion. That Communion

will respond in imagination, prayer and action, to support the new Archbishop in Jerusalem in the tasks of embassy and expression, of community and communication in Christ, to which he is called, in this area where Christian history and contemporary travail make the vocation of the Church.

“ Our task, now, is to fill in our sketch: to realize our promises: to clothe with flesh and bones our skeletons that rattle their bones in the wind. We have got . . . to set our institutions free to do the work for which they were intended. . . . It is not enough to undertake a big job; you must be sure you are fit to undertake it. We dare not think we can wear a giant’s robe with impunity. There will come a day when people will tire of the robe and will ask: ‘ What about the giant ? ’ ” (Henry Scott Holland, writing in *A Bundle of Memories*, 1915, pp. 239-40, after the Pan-Anglican Congress of 1908.)

THE ARCHBISHOP’S ENTHRONEMENT

The Most Rev. Campbell MacInnes was enthroned as Archbishop in Jerusalem on August 30th. The fact that the new archbishop was able at his enthronement to preach a sermon in Arabic “ gave general satisfaction and has received favourable comment in the local press ”.

Taking part in the ceremony were Anglican workers in Cyprus and Baghdad, the Arab clergy of all the parishes in Lebanon and Jordan, and chaplains of the British congregations in Kuwait, Bahrain, Kirkuk, Basra, Beirut, Tel-Aviv, Haifa and Israeli-Jerusalem. The Archbishop of Gaza was present representing the Greek Orthodox Patriarch; the Armenian Orthodox Patriarch-elect came himself; a Syrian Orthodox Patriarchal vicar, a Russian Orthodox Archimandrite, a Coptic bishop and an Abyssinian abbot walked together in the procession. Also present were Lutheran ministers, a pastor of the Church of Scotland, representatives of the Latin Patriarch and the Franciscan Custodian of the Holy Places, Greek Catholics, Armenian Catholics and a Trappist. Moslem government figures also attended the ceremony.

The new archbishop was installed by Canon Najib Cubain, who has been nominated to become the first Arab bishop of the Anglican Communion in the Middle East. One of the Archbishop’s first duties will be to constitute an ecclesiastical synod, comprising the bishops of Egypt and Libya, Sudan and Persia. To these will be added a new diocese of Jordan, Lebanon and Syria, which will be ruled by the Arab bishop.

E.P.S., Geneva

THE CHURCH IN MODERN INDIA

I. THE DIOCESE OF CHOTA NAGPUR

By the Right Reverend NOEL HALL*

CHOTA NAGPUR is a region somewhat remote from the main currents of the national life of India; it, nevertheless, has this claim on the interest of churchpeople scattered throughout the world, that it is one of the few areas in the north-eastern territories of the sub-continent where there has been a large ingathering into the Church. Those who own the faith of Christ in the area number well over half a million, dividing their allegiance between three communions: of these, the 45,000 souls in the pastoral care of the Anglican bishop form the smallest group, the Lutherans reckon their numbers to be somewhere in the neighbourhood of two lakhs, while the Roman Catholic Church, though the Jesuit missionaries were the latest to arrive on the scenes, surpasses both the other communions numerically, with its 300,000 adherents. This great company of believers has been harvested almost entirely from the tribal peoples—Mundas, Uraons and Hos—who predominate in this Indian upland and who are generally known as *Adivasi*, the equivalent in meaning of the English word “aboriginal” but without its invidious suggestion that the attractive peoples so described are completely uncivilized.

The Adivasi have always remained outside the social system of the Hindus and retained both their ancestral religion and their ancestral customs largely uncontaminated by Hindu influences. It is partly owing to this that the Church’s mission among them has been little affected by one handicap which in the new India is having an adverse effect on conversions from the so-called scheduled castes or untouchables. Mahatma Gandhi’s championship of the depressed classes, renamed by him “the people of God” (Harijan), and the campaign thereby set on foot against caste intolerance, which was the root cause of their degradation, has had the effect of slowing down to a marked degree the movement of these classes into the Christian Church. Whether this was originally calculated or not, astute politicians have so manipulated the generous measures taken for the uplift of the depressed classes as to exclude from their scope those who theoretically had bettered their lot by adopting the Christian faith: e.g. only non-Christians are eligible in many parts of India for grants and scholarships and other educational advantages designed for their advancement. By contrast, Government nowhere discriminates between Christian and non-Christian Adivasis.

In this article I am intending to sketch first the circumstances which form the framework of external conditions within which the work of the Church in Chota Nagpur is being carried on and then to trace any signs

* Bishop Hall was Bishop of the diocese of Chota Nagpur from 1936 to 1957.

of internal progress the Church is exhibiting amidst the ferment of new-found liberty which is still agitating the country.

Indian independence has affected Chota Nagpur especially in two ways:

(1) It gave a fresh impetus and a new direction to a political movement which had been organized among the tribal peoples. The Adivasis are peasant proprietors with bitter memories of past oppression and rapacity on the part of Hindu landlords and other predatory elements in Hindu society. They viewed with some foreboding the prospect of being administered as part of the State of Bihar in which an overwhelming majority in successive elections has given the Congress party political predominance. An agitation was therefore started among them for the formation of an autonomous Adivasi state, to describe which they revived an ancient geographical designation of the area, Jharkhand. At its widest their ambition for Jharkhand includes within its scope besides Chota Nagpur and the Santal Parganas which lie in Bhagalpur Diocese, various territories in Orissa, Madhya Pradesh and Bengal largely populated by Adivasis. The Central Government is alive to its responsibility for promoting the welfare of the tribal peoples amongst other backward minority groups. But the demand of the Jharkhand party has received scant sympathy from those in power. It does, however, command wide support from the Adivasis and the representatives returned by them in the elections of 1952 and 1957 form the largest minority party in the Bihar Legislature. Since there is a much higher level of education among Christians than among non-Christians, it is inevitable that many of the leaders of the movement profess the Christian religion. The authorities of the Roman and Anglican Churches in Chota Nagpur, at any rate, have observed a scrupulous neutrality on this, as on all other political issues. But the political awakening of the Adivasis has undoubtedly had the effect of embarrassing the King's business by furnishing a pretext for quite unfounded suspicions as to its nature and purpose. One beneficial result has been that the people, whether in the villages or the industrial centres, by their preoccupation with the Jharkhand issue have been rendered very largely immune to Communist propaganda.

(2) Indian independence was followed very quickly by the deposition of the hereditary rulers of the feudatory states and the merging of their territories in one or other of the states which form the Indian Union. The Diocese of Chota Nagpur includes within its borders all the former Orissa feudatory states now united to Orissa and the state of Jashpur now merged in Madhya Pradesh. One unforeseen result of this achievement of the *real-politik* of Sardar Patel was that some territories hitherto closed to the messengers of the Gospel owing to the hostility of their rulers—xenophobic rather than credal—were opened to evangelization. Two such states, Udaipur and Surguja, are situated on the western border of Chota Nagpur. There is a large Adivasi element in the population, mostly Uraon, and both Roman and Lutheran evangelists have been busy and successful in propagating the faith amongst them. The Anglican Church has had no share in these activities. Both the States concerned fall within the jurisdiction of the Anglican Bishop of Nagpur, and it would be exceedingly difficult to make any proper provision for the pastoral care of converts, if we sought to emulate the example of the other

two Churches. Moreover, the base of this new advance is the former State of Jashpur, where there is a large and long-established body of Lutheran and Roman Christians, whereas the Anglicans are a tiny handful.

It was the alleged tension caused by missionary activities in these two States—for the most part indigenous—which afforded the occasion for the appointment by the Madhya Pradesh Government of the Committee which is responsible for the Niyogi Report: there is no denying that the sincere preaching of the Gospel in those parts of India where mediæval conditions have been allowed to persist is apt to stimulate the victims of those conditions “to leap to loose their chains” not quite in the sense intended by Isaac Watts, but such liberation movements are quite spontaneous. Instead of confining themselves to a judicial investigation of the relevant facts and allegations, the Committee produced a document which amounts in sum to a general attack on the loyalty of Indian Christians to their motherland and a communalist manifesto against the declared policy of the present leaders of the nation to build a secular State on a democratic basis.

LAND OF INDUSTRIAL PROMISE

Another factor of immense social and economic importance for the diocese is the fact that its territories constitute the mineral treasure-chest of India. Like another land of promise, it is “a land whose stones are iron and out of whose hills thou mayest dig brass” (Deuteronomy 8, v. 9): its forest-clad hills and lovely valleys contain the richest mineral deposits—iron, manganese and coal, mica, limestone and copper—to be found anywhere in India and the giant industrial city of Jamshedpur, planned originally by a brother of the late Archbishop William Temple, stands beneath the southern mountain rampart which guards the approaches to the central plateau.

Among the large-scale industrial developments which have taken place in recent years or are in process of taking place, the following call for mention. A vast factory for producing artificial fertilizers (sulphate of ammonia) with a power-house capable of generating more electrical power than all except four other electrical power-houses in India, has been established at Sindri in the coal-fields. A furnace and rolling stock equal in magnitude to those which already exist is being constructed in the Tata Steel and Iron Works at Jamshedpur by the Kaiser Company from the U.S.A. with the aim of doubling its output. Another Tata concern at Jamshedpur in alliance with Mercedes-Benz is now producing commercial motor-trucks as well as metre-gauge locomotives. At Rourkela, near the River Brahmani in Orissa, a vast new steel and iron works is being initiated by the firm of Krupp-Dimag from Germany, on behalf of the Government of India. And in a year or two one of the most isolated and distant outposts of Christianity in the diocese will be accessible by railways now being constructed to transport the ore which is to supply its furnaces. At a place called Gomia in the Hazaribagh District, Imperial Chemicals is in process of launching an explosives factory. In addition to these big industrial enterprises, two of India's great multi-purpose hydro-electric schemes—the Damodar Valley Scheme and the Hirakud Dam, which spans one of the most glorious reaches of the Mahanadi in Orissa—are now nearing completion within the borders

of the Diocese. Both the Damodar and the Mahanadi are adjacent to and help to form two of India's highways, but it must not be supposed that remoter areas will remain unaffected by India's determination to turn to her advantage of technical skill of the west. The latest project of the kind in Chota Nagpur is another hydro-electric scheme planned for a tract of country lying in the heart of mountainous jungle near a waterfall, with a name calculated to inspire a Lakeland poet—"the Dove Cascade". The completion of this will involve the submerging of a number of villages where there are old-established Anglican congregations. As a result of such projects besides irrigation, electricity is being distributed not only into mining and industrial centres, but into the countryside.

Growing pains in India have assumed the form, under her successive five year plans, of a Titanic combat with poverty, hunger, ignorance and disease, with a view to securing a fuller life for the ever-increasing population of an already overpopulated country. The forms of democratic procedure are being observed, but as has happened elsewhere in the modern social service states, the assumption by an omniscient Government of responsibilities hitherto left to the private enterprise of voluntary agencies has had the effect of establishing a pattern of things not altogether auspicious to the survival of the liberties which the Church once enjoyed in the realm of education and of restricting its opportunities in certain spheres of service where it was once the pioneer. The Diocese has not the resources to compete with the well-equipped and genuinely purposeful Village Community projects upon which Government here, as elsewhere, is pouring out money and seasoning its bounty by preaching a gospel of self-help. But the effectiveness of our rural hospitals is as great as ever and little hampered under the new regime in conditions which often make demands on the capacity of the devoted band of ladies who serve them—it is years since a male doctor offered for service in the Diocese—to endure hardness which can scarcely be expected from those who are not soldiers of Jesus Christ. They have made a notable contribution to health education. Some members of the medical staff of the Diocese are also co-operating with the long overdue effort of Government to provide medical aid to the villages by undertaking as Sister Tutors the training of auxiliary nurse midwives, all but a few of whom are Christians.

EDUCATIONAL DANGERS

It is chiefly in the sphere of education that there is need for constant vigilance. During the years immediately following the dawn of Independence, various evidences indicated that the attitude of the Bihar Government was none too friendly towards the educational enterprise of missions, which had in the past been one of the chief means of advancement for the Adivasis. For instance, an organization named the *Adim Jati Seva Mandal* was launched and with the subsidies lavished on it by Government began to plant down rival schools wherever a flourishing "Mission" School was established. The attitude of Government is far more friendly now.

The contribution which missionary bodies make to education is recognized as indispensable and the widespread conviction which prevails in unofficial circles among enlightened non-Christians that Christian schools far surpass other educational institutions in the country by the

discipline they maintain has, doubtless, had its effect on the official mind. But this more friendly attitude is accompanied by the claim to exercise a more direct control, in illustration of which a recent incident may be quoted. In 1954 an amendment of the Bihar Local Self-Government Act vested all authority with regard to appointments, transfer and dismissal in a newly-created officer with the designation of District Superintendent of Education. The amendment was framed with the laudable intention of ensuring that money allotted by Government for education shall be spent on the object for which it was voted and not diverted, as had sometimes happened in the past, to some other purpose. But it threatened to infringe on the liberty secured under the Constitution of India to all minorities, whether based on religion or language, to control and administer their own schools, without prejudice to their right to receive Government aid. The threat has, however, been averted by arranging a workable *modus operandi*. Furthermore, so-called Basic Education is now being introduced into all types of schools: this is not as innocent of insidious dangers to Christian education as the name might suggest, since the use of the prescribed text-books is compulsory, with the result that an ostensibly secular education is liable to be given a Hindu bias.

During the last ten years Ranchi, the cathedral city of the Diocese, has developed into an academic centre providing facilities for the higher education in Arts, Science, Law and Medicine for both men and women. One result of this is that Adivasi boys and girls now have a chance of studying for a degree without being uprooted from their natural environment, as happened in the past, when they were compelled to complete their education on the banks of the Ganges, in the alien atmosphere of Patna, the capital of Bihar. A benevolent Central Government, anxious to promote the advancement of backward races, has decreed that all Adivasi matriculates shall be eligible for scholarships. Most successful candidates embrace the opportunity for further study thereby afforded, with a consequent strain on the hostel accommodation available in the Mission Compounds. The educational policy of Bihar State has been characterized by a lavish expenditure on plant, but this has not been accompanied by a corresponding concentration on personnel. To meet the greatly increased demand for teachers, the training courses have been sketchy in the extreme. Standards are consequently rapidly declining, and this deterioration is further aggravated by the system of promotion which is regarded as almost automatic, with the result that no distinction is made between pupils of superior, average and inferior intelligence and all three suffer in consequence.

PROGRESS IN THE DIOCESE

Evidence of internal progress in the Diocese can best be cited and summarized under the conventional three headings of growth in self-government, in self-support and self-propagation. Except for the latest event of all there is nothing sensational to report.

(1) "The integration of Church and Mission", though still a live issue in some of the churches founded by non-episcopal missionaries, is a phrase with little meaning for the Indian Province of the Anglican Communion. Under the constitution of the C.I.P.B.C., which came into

force in 1930, full responsibility was entrusted to representative bodies, culminating in the Diocesan Councils, in all the fully organized Dioceses of the Province. Missionaries equally with nationals owe their right to sit and vote in these assemblies either to the licence they hold from the Bishop, if ordained, or to election. Actually the bodies which have developed the strongest sense of responsibility in Chota Nagpur are the District Councils which administer the affairs of a group of parishes. Here the burden of giving effect to any decision largely falls on those who make it, whereas a majority decision of the Diocesan Council not infrequently has to be carried out by somebody else.

Growth in national leadership has, perhaps, been somewhat more tardy in the Anglican diocese than in the other two communions which claim the allegiance of Adivasi Christians. The Gossner Evangelical Lutheran Church, suddenly orphaned of its fathers in the faith in World War I, has been an autonomous body with Adivasi Christian officers since 1920, the few German missionaries only serving as auxiliaries, and the Roman archdiocese has an Uraon Archbishop, consecrated in 1952, and a Munda Vicar General. But a new era is now dawning for the Anglican Diocese with the election of one of the ablest of its Munda priests, the Rev. Dilbar Hans, as successor to the fifth bishop who has just resigned the See after an episcopate of twenty-one years fulfilled during a period of momentous and revolutionary change. The tribal peoples are, undeniably, somewhat clannish, and it is therefore fitting that the first national bishop of Chota Nagpur should be a local man who already enjoys their unbounded confidence.

The parishes in Chota Nagpur have been served by Indian clergy almost from the beginning, before ever the diocese was founded in 1890. It is inevitable that the majority of them should be men with no higher academic qualifications than that of a matriculate or near matriculate. The higher a man climbs up the educational ladder the more complex does his standard of living become, so that, were rural congregations served by highly educated Indian ministers, there would be an altogether incongruous discrepancy between the apparatus of living needed by the Pastor and the extreme simplicity which suffices his flock. Moreover, higher education often tends to weaken a man's command of the language "wherein he was born" (this remark most emphatically does not apply to the bishop-elect). In a polyglot diocese like Chota Nagpur with a not very high percentage of literates, one or other of the tribal languages is the only effective vehicle of communication with the vast majority in a rural parish. For the most part the clergy of the Diocese have a very high sense of pastoral duty and fidelity.

It is, nevertheless, disquieting that, with increased opportunities for higher education, so few young men who have graduated are offering themselves for the ministry. Probably the fundamental cause for this is the lukewarmness which is apt to overtake those who profess Christianity as an hereditary creed. There is, however, a very vigorous Youth Movement in the diocese and one cherishes the hope that this may be fruitful in fostering vocations to the sacred ministry or, more important still, in evoking such loyalties as will strengthen young men with the necessary qualifications to resist the influences which prompt them not

to respond to such a vocation. This cause for disquietude is somewhat counterbalanced by the consideration that both the largest hospital (Zenona) in the Diocese and its premier girls' school are in the hands of a lady doctor and a principal respectively born and bred in the Diocese, and both are discharging their duties with the greatest competence. It is an experience fairly widely attested in India that the education imparted to girls in "Mission" schools tends to excel in quality the standard attained by the corresponding institutions for the male sex.

Meanwhile, the number of missionary priests reinforcing the work of the Anglican Church is greatly reduced and presents a striking contrast to the inexhaustible army of devoted missionaries which the Roman Church, with its religious orders, has at command. The dwindling in the number of missionaries has developed much heavier responsibility on the clergy of the rural parishes and many of them have risen to the demand in a way which augurs well for the future.

(2) In 1950 the Diocese accepted the Consolidation Scheme generously proposed by S.P.G., and since then has been valiantly shouldering the increasingly heavier burden of self-support to which it thereby pledged itself. By 1960, thanks to the munificent capital grants provided by the Society and its own efforts which have been further strained by the increased expenditure necessitated by the higher cost of living, it should become completely independent of financial aid from abroad, except, of course, for the maintenance of the missionaries serving in the diocese. Such progress would not have been possible unless the economic life of Chota Nagpur had been based on agriculture, a form of wealth which is not liable to the same fluctuations as money.

(3) I think we can justly claim that churchpeople in Chota Nagpur are genuinely alive to the duty of bearing Christian witness, at any rate to the unconverted multitude of their own brethren by race. The rural clergy have been active in fostering evangelistic zeal among the lay-people, and there is scarcely a parish in the Diocese which, whether in combination with other parishes or independently, does not organize some special evangelistic effort every year, quite spontaneously and without any propulsion by way of missionary stimulus. This healthy state of things dates from an ever memorable visit of Bishop Azariah of Dornakal to the Diocese in the last year of his life (1944) with the aim of reawakening the Church to the primacy of its missionary calling. There was a danger of losing sight of this in the war years when the country was occupied far and wide by thousands of troops, British, Indian and African, being trained in jungle warfare for the reconquest of Burma. Such an evangelistic effort is traditionally known in the Diocese as a *dharm-mela*: normally some locality is chosen for the convention where the seed sown is likely to germinate. It is true, however, to say that where there is advance this is primarily due to the impact of the life of the Church, lifted to a higher level through the transforming influence of Christian worship, on the as yet unconverted masses. In one of the more unsophisticated areas of the diocese, secluded from too much commerce with the outer world by its forests and centering in the mission station of Manoharpur, there was a mass movement of the Adivasis into the Anglican Church during the third decade of the century and this is

by no means a spent force. Accessions are still largely from the tribal peoples, and there is very little response to the proclamation Gospel from the Hindu elements in the population. In 1954 a five-year plan of evangelism was launched in the Diocese in response to the exhortations of the National Christian Council anxious that the Church should recover its missionary initiative in accordance with the findings of the Willingen Conference. The first year was devoted primarily to spiritual renewal within the Church as the fundamental prerequisite of effective evangelism, and this is year by year bearing fruit, though there have been no spectacular successes to record. A predominantly rural Church is lacking in evangelists with the boldness and the skill needed to present the Gospel to the nimble-witted denizens of towns. Efforts, nevertheless, are made from time to time in the few towns of the diocese, but on these occasions it is customary to call in from elsewhere, usually in conjunction with our Lutheran brethren, some preacher expert in the art of town evangelism to deliver his message. Touring in a motor van loaded with the Scriptures in a diversity of languages has also amply demonstrated the value of this means of evangelism now that road communications are improving and literacy in the villages is increasing.

The Diocese, like all the other Dioceses of the C.I.P.B.C., is pledged to send regular support to the work of the Church in Bishop John Richardson's island jurisdiction: this helps to rescue church people from self-centred ideas of the Church's mission. They have a visible reminder of their obligation in the persons of three Nicobarese boys studying for matriculation in St. Paul's High School, Ranchi, in the hope of later being prepared for the life and work of the priesthood among their own people.

ASSEMBLY PASSES SCHOOL CONTROL BILL

The Kerala Assembly has passed the bill sponsored by the Communist government that would place private schools in the state under state control. Most of the private schools are operated by Protestant and Roman Catholic bodies. Christians and some Moslem and Hindu leaders attacked the Bill as an attempt to regiment the country's educational system under a Communist pattern.

Education Minister Joseph Mundassery told the assembly that the bill was intended primarily to regulate teacher-management relations "so that the teacher may no longer be the slave of management". The measure provides not only for the nationalisation of private schools "where necessary", but stipulates that private schools permitted to continue functioning must choose their teachers from a government-approved list.

The bill still has to be signed by the state governor and President Rajendra Prasad of India, and an opponent of the bill predicted that President Prasad might withhold his signature.

The Roman Catholic hierarchy of Kerala has already announced that it will continue its fight against the bill. Archbishop Roumald Athaide of Agra told a news conference that the title of the bill should be changed to "Penal Code against Private Agencies in the Field of Education".

E.P.S., Geneva

CEYLON'S LANGUAGE PROBLEM

By NORMAN WALTER*

THE beautiful island of Ceylon is to-day unhappily divided on a communal basis, a source of distress not only to the eight million who live there, but also to the many others who know and love the country and have many friends there. It is true that the Sinhalese majority (about five million) and the largest minority, the Tamils (about one and three-quarter million) have come to an agreement in time to prevent serious disturbances, but the situation is uneasy and several groups are trying to undo this concordat which the Prime Minister, Mr. Bandaranaike, reached with the leader of the Tamil Federal Party, Mr. S. J. V. Chelvanayakam. The main object of this necessarily superficial article is to elucidate the part played by language in this controversy and other matter in Ceylon. A very brief resumé of the political situation since independence came to Ceylon ten years ago is a necessary framework for any consideration of the matter.

The United National Party under the great Don Stephen Senanayake was the merger of varying communities, Sinhalese, Tamil, Burghers, Ceylon Moors and others, which took over government at Independence. Held together and led by D. S. Senanayake, a man of rugged common-sense and ability, and of much charm, it had independence as its goal. Since then the party, and the politics of the country in general, have suffered seriously from internal dissension; this has happened in many other countries too which have achieved independence within the last ten or fifteen years, and it is a tragedy that a unity effected by the common goal of independence cannot, it seems, be held together by any other equally important common national aim; perhaps the best efforts in this direction are the five-year economic plans of India. In passing, it should be noted that Ceylon achieved independence in an exemplary way, suffering none of the distresses associated with, and resulting from, the granting of independence; there was nothing like the trouble that India, Pakistan, Burma, Indonesia and other lands underwent.

When the present Prime Minister, then a member of Mr. Senanayake's cabinet, became dissatisfied, he left the party, and 1951 saw his founding of the Sri Lanka Freedom Party (S.L.F.P.). To achieve power this party appealed to the Sinhalese Buddhist majority on grounds of race, language and religion. "Sinhalese as the Official Language in twenty-four hours" was one platform cry, and an emphasis on things Sinhalese and a greater official recognition of the majority religion of Buddhism were promised.

The tragic death of D. S. Senanayake, after a fall from horseback, was followed by the Premiership of his son Dudley, and after he resigned through ill-health, by that of Sir John Kotelawela. Considerable factional and personal tensions in the government and throughout politics showed the greatness of Ceylon's loss in D. S. Senanayake. This internal weakness, combined with suspected corruption in some places,

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with overweening confidence among the U.N.P., and, some think, with rash utterances by Sir John, was one of the main reasons for the landslide defeat of the U.N.P. by the present Prime Minister's party (the M.E.P., into which the S.L.F.P. has been merged) nearly two years ago. Other reasons, perhaps more cogent, were a general desire for a change, and the great amount of spadework put in before the elections among the country people by the Buddhist monks on behalf of the M.E.P. Various political parties say that it was a democratic revolution, and there may be something in this, as certainly it saw the end of almost every aristocratic family in the previous House of Representatives. But this can be too highly estimated, and one doubts to-day if the majority of the electorate would count this as a very valid reason for voting for the M.E.P.

The U.N.P. weakly tried to steal the platform of the M.E.P. before the election, and also promised Sinhalese as the official language if elected, directly contrary to the then Prime Minister's promise given to the Tamils in Jaffna, six months earlier that, as long as he was Prime Minister, Sinhalese and Tamil would have parity of status. This *volte face* lost the U.N.P. the Tamil support it might have had, and also lost it much respect from honest men. Following their defeat, the U.N.P. have naturally tried to discredit the government, and when the government policies, in particular the enactment of the "Sinhalese Only" (as the official language) Act, forced the Tamil Federal Party to threaten a campaign of civil disobedience, the U.N.P. decried the government's stirring up of inter-communal friction. At almost the last moment the concordat already mentioned was reached last July, and since then there has been much praise of the Prime Minister from his supporters, while the U.N.P., strangely enough, has complained that the Sinhalese have been betrayed, joining with the extremist elements of the Prime Minister's own party on this point. It is stated that the concordat in effect, though not in name, allows a form of federalism. Regional councils with wide powers, e.g. over education, are to be set up, and in the Tamil areas of the north and east the regional language will be Tamil; these councils might well be almost like federal state governments. At the time of writing, there is talk of a "satyagraha" campaign to counter the concordat, this time by Sinhalese extreme elements, and it is sure that there will be much heart-searching and unease when the details of the agreement come to be worked out and implemented.

Now to the language issue. There are three main uses of language concerned. First there is the ordinary use of language, with the idea of its culture and literature behind its everyday use; second, there is the use of language officially, e.g. in Parliament and administration of public business, and thirdly, there is the use of it as a medium of instruction in education. The position before the death of D. S. Senanayake was that after the colonial period ended (when the official language was English) Sinhalese and Tamil were made official languages, while English in fact continued to be used—a common language to the educated men in the government and civil service. There was no restriction, naturally, on the ordinary home use of language; highly educated families probably spoke largely in English, though with the use of Sinhalese or Tamil to their children, servants and those not understanding English. As for

the medium of instruction, the old use of English forms as the medium right from the bottom had long gone, and the mother tongue was used for primary education, with English as a subject, while English became the medium for secondary education, with Sinhalese and Tamil pursued as separate subjects.

Since D. S. Senanayake's death, with the struggle for both personal and party power, and with the use of appeals to race, religion and language, and with the fear of losing influence by not bowing to supposed popular demand, the official language has become Sinhalese. It is a natural matter of pride for a nation to have its own language as the official one, though there are many examples of countries adopting a much more widely known international language. In the case of a plural society like Ceylon, where there are minorities to be considered, it is a pity that the insistence on one official language only should have been made, thus bringing about the threat of civil disobedience from a large section of the people, the possible virtual division of the country into federal states, and also rather trying and boring situations when visiting monarchs or officials listen and reply to speeches in languages which are translated into English, both speakers being delightfully fluent in English all the time. But in addition to the ceremonial use of Sinhalese as the official language, the minorities have feared lest they may not be permitted to address the government of departments in their own tongues. This concession has been given, to their relief. The use of Sinhalese only in the House of Representatives would waste the time of many in translation, though it is possible that there may be M.P.s not conversant with English. But the main fear is that a knowledge of Sinhalese to a high standard as one's main language is a pre-requisite for obtaining a government post, a considerable number of which are held by minority citizens. The eager desire of many for a government job, with its security of tenure and pension rights, makes this a threat to their economic existence, and indeed the whole of the language problem and the "Sinhalese Only" law are looked on as a threat to their very existence by minority communities.

There has been in the last six years a certain amount of fear for Tamil as a spoken language and for Tamil culture in Ceylon; but there seems little real danger here. It is possible that Ceylon Moors (Muslims) may turn more and more to Sinhalese as their main tongue, instead of Tamil. But the Tamil is not likely to give up his tongue, and his culture and literature belong to a very much larger group than the Sinhalese, for a short way over the Palk Straits are the thirty or forty million Tamils of South India, and Tamil has naturally a much larger literature than Sinhalese. Indeed, many think that this strong position of Tamil culture in itself, and the imagined threat of eventual absorption by India, makes some of the more extreme Sinhalese anxious to preserve their language by this over-emphasis. There has not been, as far as I know, any attempt of any sort to undermine the natural use of Tamil or the strength of Tamil culture, with the exception that parents of mixed stock when choosing the "mother tongue" for their children no longer regard Tamil as a wise alternative.

But there has been the most bitter controversy for the last six years over the medium of instruction. Since January, 1953, year by year the

medium of instruction for Sinhalese and Tamil boys has compulsorily been the "mother tongue", i.e. Sinhalese or Tamil (regardless whether it or English may have been spoken at home) in form after form of the secondary stages of education, starting with Standard 6, so that in December, 1957, the Senior School Certificate for Sinhalese and Tamil boys will be in those languages for Arts subjects (Science has as yet proved an impossibility to teach in these languages up to a high standard). It is decreed that in 1958 the first of the two pre-University entrance years shall also be in "swabasha" (our own tongue). There have been fierce articles, long editorials, enquiries, commissions, memoranda, deputations, protest meetings and every sort of agitation about the question. But Education Ministers, both U.N.P. and M.E.P., have gone on year by year, driven, one suspects, not by personal conviction about the wisdom of the immediate implementation of a possible long term policy, nor even by Cabinet policy, so much as by the fear of supposed popular desire, a whip skilfully wielded by zealot opponents, with the loss of personal power as an M.P. as the supreme sanction. An interesting point was the sly insertion into the Education Amendment Act of 1951 of a clause removing from independent schools any choice on this matter; and there has never been any suggestion that parents might have a right to choose, a point that appears at variance with the Declaration of Human Rights, to which Ceylon is now presumably a signatory.

There is also a great problem set to schools in organizing classes in different media. Formerly, in secondary education, classes were divided by merit, and later by Arts and Sciences, regardless of race. Now, classes have to be arranged by race, though Christian schools with pupils of more than one community do their best to combine children of differing races for "common" subjects, such as English and Science. In many areas there is a predominance of one community, and it may be hard or impossible to fill a "stream" of another community. Yet to refuse to cater for the minorities in the same school would mean separating them still further from the majority community.

Another problem arises directly from this. If there is a Tamil and an English stream, for instance, in a predominantly Sinhalese area, and these Tamil and English streams are small in numbers, will the Department of Education, which is hard-pressed financially, allow teachers for these classes? Or, in the case of the few completely independent (financially) schools, can they afford to have teachers for such small classes, especially when divided into Art and Science streams?

Here there seems to be one of the biggest Christian witnesses, for those who have eyes to see. Buddhist schools take in only Sinhalese. Hindu schools take only Tamils, Muslim schools take only Moors. Most of the big government central colleges are in areas predominantly of one community or another. Only a few government schools and the big Christian schools willingly take in all racial groups. The Christian schools have willingly opened their doors to all groups ever since their start, regardless of race or creed; this seems an analogy of the love of God to all alike; and the Christian schools try to keep the communities together, that they may respect one another and learn to live happily together, and they mingle in games and such classes as are "common".

But the result of the policy of educational segregation on the Sinhalese-Tamil controversy is to darken in the communal differences, rather than to try to lighten the canvas by finding and using common grounds available. It is agreed that English is a necessity as a second language, and it is not likely that many can, even if they wish, become fluent in speech and writing in three languages of differing scripts.

But very much wider issues are involved in this question. It is urged that the "English educated" are but a fraction of the whole, a mere 2 per cent, as one opponent has said, and that the masses should have their language as the official, and be able to plead their cases in their own language (though law is so technical that few can understand it in their own tongue). Some educationists and psychologists doubt the ability of children to shift to another language at 11 (though it seems to have been done satisfactorily in other countries and in Ceylon up to 1953). The perpetuation of class division because of the English and the "swabasha" education differences was deplored, but the emphasis of differences between Sinhalese and Tamil under a purely "swabasha" education was ignored. It was agreed that the high standard of "English" education—as high as anywhere in the Commonwealth, though enjoyed by a fairly small number—would deteriorate, but the sacrifice of a few generations was thought by some the price of bringing about class equality. It was known that many of the best teachers could not teach in Sinhalese or Tamil media, and many left the profession. Many more, to keep their jobs, claimed an ability to teach in those media that they did not have. A number of those with qualifications in these media lacked the wide outlook of those with either two cultures at their command or the benefit of the world-wide knowledge and thought available through English. There was, and is, a woeful lack of text-books, in Sinhalese particularly, though Tamil is better off, being able to draw on South India. New books were promised, but either they were too dear, or shoddily produced with paper covers and printed most uninvitingly; to produce a good book at a reasonable price needs a wide circulation, for which the Sinhalese secondary educational numbers are not enough. Other new books used words unknown before. Different authors coined different equivalents for the same English word, and the great lack of technical and scientific terms became evident. New sub-departments were set up to deal with the problems, and are still at them. The lack of general reading books in Sinhalese, too, inevitably reduces the standard of general education; there is no possibility at all of a general school library in Sinhalese for very many years. The rich can afford to pay for a good English education for their children by sending them abroad, and so the division between rich and poor may be increased, and the rich more privileged.

English as a second language has in theory been compulsory for some years, and its importance is stressed by the Education Department. But the deplorable lowering of the standards of English has shown that the best way to learn a language is to use it for a purpose and to learn something through it. It has been found impossible to teach more than elementary general science otherwise than in English. But the standards of English have for other reasons fallen so low that it is found hard to use the language, in spite of the supposed teaching of it for many years from

an early primary stage; in fact, of course, English is not taught in many schools, there being no teachers able to teach it.

At the same time Ceylon, with her pressing need to develop her resources and make the land more productive, needs the help of modern science, engineering, and technology. Visiting foreign experts may be lent for short periods by F.A.O., W.H.O. and other sources, whether international, national or under the Colombo Plan. But the main need is for Ceylonese to have the new knowledge and techniques. These are not likely to be available except through a world language, and it is tragedy to see a country with previously a first-rate standard of such a world language quickly losing this immense advantage. It is also a pity to see Ceylon failing to copy the wise example of India in going slow on language alterations, thereby putting herself, for purely party political reasons, at an international disadvantage.

One hopes that some compromise solution may be adopted, such as has often been suggested by moderates, both for the official and educational language problems. Other countries such as Canada and Switzerland, have more than one official language; why not Ceylon? Easing the problem by having three official languages would prevent communal friction, giving a freedom that is absent now, and it would help Ceylon over nationalism into internationalism. In education, if several subjects could be taught through the English medium, with others through Sinhalese or Tamil, then an excellent ability in two languages should result, a common ground be provided for all communities, and international standards preserved. Moreover, a great stimulus to languages results from the learning and using of other tongues.

But before this can be brought to pass, many more politicians must have the courage to voice their honest opinions, without fear or favour, and undeterred by demagogic appeals to sectional and communal interests. Ceylon needs unity, with the richly diverse elements brought together to work for the common good and to build a single nation.

What is the effect of all these tensions on the Christian Church? It is clear that there is a great challenge to the Church to show the courses of action that result from our belief in God as Father of all, whether others know it or not. The Church has made many acts of witness to show that, in spite of political difference, the love of God for man, and the love of Christian for Christian, is much stronger; Christians on the National Christian Council have prayed and worked hard to lessen the evil effects; meetings have been held to demonstrate the understanding of Christians of varying communities for their brethren of other groups. And parties of Christians, especially students, have gone from one community to another to show their common love for God and for each other, and their refusal to be separated by politicians. And in public life, Christian leaders have recommended tolerance and moderation. Man is pulling away from man; the Church with its over-riding unifying love of God, is perhaps the greatest real force for genuine understanding of others' problems; in Ceylon, as all over the world, membership of the common Family and worship of the Father of us all, offers the sympathetic background which is a prerequisite to the solution of temporal problems.

CENTENARY ON THE NIGER

By The Right Reverend C. J. PATTERSON

“**W**HAT a picturesque title!” people say: “Bishop on the Niger”. And then they add, “But why *on* the Niger?”

I usually try to explain that there is, I have been told, some prosaic political reason for it. Two-thirds of the long River Niger are in French West Africa and it might well be considered a trifle arrogant for us Anglicans to make use of the title “Bishop *of* the Niger”. Yet I hope that it was really someone with a sense of poetry who gave us this name, someone perhaps who knew something of the powerful and mysterious attraction of that mighty river, who loved the heroic story of the great explorers who sought to discover its ancient secrets; someone who remembered the passionate words of Mungo Park when, in his last letter, he spoke of his unconquerable hope “to discover the termination of the Niger or perish in the attempt”. “Though all the Europeans who are with me should die,” he wrote, “and though I myself were half-dead, I would still persevere; and if I could not succeed in the object of my journey I would at least die *on* the Niger.”

Mungo Park could of course speak of the Niger with a certain sense of possessiveness. For here was a river of whose existence Herodotus had written in the fifth century B.C. but which had remained undiscovered in modern times until late in the eighteenth century A.D. It was Park alone who discovered it. The supreme moment is superbly told in the oft-quoted words of his diary:—

“July 20th 1796. We rode forward through some marshy ground where, as I was anxiously looking round for the river someone called out ‘See the water!’ and looking forward, I saw with infinite pleasure the great object of my mission, the long-sought-for majestic Niger, glittering in the morning sun, as broad as the Thames at Westminster, flowing slowly to the eastward.” This first sight of the river came to him at Segou, in French West Africa, far above the Niger’s confluence with the Benue and hundreds of miles from that territory which is called to-day the Diocese on the Niger. The Thames at Westminster is a narrow stream compared with the mighty Niger in the flood season as it flows between Asaba and Onitsha.

It is of the Church’s life and work on this river that I have been asked to write. The time is opportune, since it is in this year that the eyes of people in many parts of the Christian world are being turned this way; for in 1957 the Church on the Niger, or more accurately the Niger Mission, is holding its centenary. A century, whether reckoned in runs on a cricket-field or in years in the life of a society, is an achievement, especially in West Africa where centenaries have not yet been very thick on the ground, so it is arousing much interest and even excitement. As we celebrate it we are thanking God for all that has been achieved through the agency of the Church Missionary Society and of the Anglican Church, but we are certainly not eschewing the cult of personality; for it was with certain Christian people, and especially with Crowther, an African from Nigeria, that it all began.

It is proper, therefore, to speak first of Samuel Adjai Crowther. He is known to Church History as the first black bishop of modern times and to biographical romance as the slave-boy who became bishop. The story is the ecclesiastical equivalent of "From log-cabin to White House". Sold as a slave in 1821, rescued and deposited with other freed slaves at Freetown, in Sierra Leone, he was there cared for and trained and educated through the C.M.S. Service for some years as a teacher prepared him for the great work he was to undertake on the River. For when expeditions were planned to explore the river, and an African missionary teacher was needed, it was Crowther who was chosen—in 1841, 1853 and 1857. With a fine sense of occasion he writes in his diary for July, 1841: "Today at 11 o'clock the vessel *Soudan* got under way for the Niger, the highway into the heart of Africa." Thus began the connection between himself and the river with which his name will always be associated. In 1857 he was sent by the C.M.S. with a few African companions to start a Mission on the Niger. On 27 July he landed at Onitsha and founded the Niger Mission. In 1864 he was consecrated in Canterbury Cathedral as Bishop of the Niger Territory, and from then until his death in 1891 he continued his journeyings, a familiar figure on the Niger.

I remember hearing only a few years ago from an old African lady who lived in the riverside town of Asaba how she remembered as a girl the visits of Bishop Crowther and the crowds which welcomed him on the banks of the Niger.

He was a remarkable man, by whatever standards you judge him. It is hardly surprising that all parts of the Church in West Africa regard him as particularly their own spiritual ancestor. But like all the saints, he belongs to us all. There was nothing parochial or tribal about his outlook. There was no limit to his zeal for evangelization. Though a Yoruba from Western Nigeria by birth, he was trained as a young man in Sierra Leone and worked as Bishop among the Ibos and other peoples in Eastern Nigeria. And he preached and taught with wisdom and determination in Hausa-land, the "Holy North" of Nigerian Moslems. Regionalization was certainly not in his vocabulary and he would have noted with approval that the Mission which he founded on the Niger continues its work to-day in all three Regions of the Nigerian Federation.

What would he find if he came to review to-day the work he began in 1857, and what would he think of it?

He would certainly find a great outward growth and expansion. After his death in 1891 the territory where he had worked became part of the Diocese of Western Equatorial Africa with its Bishop living in Lagos. In 1919 this was divided into the two Dioceses of Lagos (covering the West and North of Nigeria) and the Niger Diocese occupying roughly the territory east of the Niger and stretching from the River Benue to the Bight of Benin and eastward to the French Cameroons. In 1952 the Niger Diocese was again subdivided: the area covered by Crowther's Niger Mission is now the two Dioceses of the Niger and the Niger Delta. In that area to-day he would find over 1,500 churches, some of them finely built in stone and brick in such large modern towns as Enugu and Port Harcourt, and others in the numerous towns and villages on the

banks of the Niger and its tributaries, or in the forests and open grasslands, many of them simple and unpretentious buildings but all of them centres of Christian fellowship and the worship of God. Over a quarter of a million adherents (the 1956 figure is 276,000) make up the membership of these and about a third are communicants. Just over 100 clergy look after these people. As Crowther would be glad to find, all but about a dozen of the clergy are Africans. Indeed, the policy of "Africanization" which is a predominant feature of all organizations, political and commercial, in Nigeria to-day, has been Mission policy since the C.M.S. began its work on the Niger. The conviction then held that missionaries could best serve Africa by training Africans to evangelize their own people has strengthened and practised steadily through these hundred years. We now have an African Diocesan Bishop in charge of the Niger Delta Diocese, the sister Diocese to the Diocese on the Niger. All five Archdeacons are Africans.

And what a work these clergy have to do! There is one, for instance, who has to care for some sixty-eight congregations and forty schools. Each church has its own catechist, church teacher or voluntary lay-reader. The parish is divided into four groups of churches and the minister goes each week to one of the four groups and administers the sacraments. He also preaches, holds communicants' and confirmation classes, is manager of his schools and attends meetings of the local Education Committee, supervises the work of his catechists and teachers, seeks to smooth out difficulties and does all the other pastoral work which a busy priest somehow finds time to do. This man also happens to be an Archdeacon with 203 churches in his care, many of which are situated in almost inaccessible corners reached only by canoe or bicycle. Fortunately he is a strong man in body as well as in spirit.

It is obvious, therefore, that the selection and training in increasing numbers of suitable men for the Ministry is a task of the utmost importance in Nigeria to-day. It is in the provision of staff for training in the theological colleges that the assistance of the older churches in Europe and America is most urgently needed to-day.

Again, Crowther would find that education proceeds apace from the Primary to the University level and that the Church still undertakes the bulk of the work, with financial aid from the Governments. Here, also, the work is carried on by Africans from pupil teachers to University graduates.

In the Mission medical field, too, there have been great advances. The Mission hospital at Iyi-Enu, near Onitsha, celebrates its jubilee this year. It now supplies the staff for a Diocesan Maternity Service with centres in over forty towns and villages. In co-operation with the Government Nigerian Leprosy Service the Leper settlement begun by the Mission at Oji River continues its work and even became a topic of world news last year, when Her Majesty the Queen visited it and encouraged the patients with her sympathy and understanding. It is also thanks to Her Majesty that our new Training Hospital at Umuahia changed its clumsy title of Union Mission Joint Training Hospital to "Queen Elizabeth Hospital". This is one of the several enterprises which we Anglicans share with the Methodist and Presbyterian Churches.

This sharing with other Churches is a feature of the life of the Church on the Niger, which is full of hope for the future. Plans and conversations are going forward for a United Church of Nigeria following closely the lines of the Church of South India yet considering certain features of the Ceylon and North India schemes. These conversations began in Eastern Nigeria but already, by 1947, there was a Joint Committee formed to work with the Anglicans and Methodists in Western Nigeria. In 1948 the Lambeth Conference passed the following Resolution:

“The Conference having heard with sincere thankfulness of the progress made towards union in Nigeria and of the recent setting-up of a Joint Union Committee for the whole of Nigeria so that proposals may cover a sufficiently wide area, recommends that the Union Committee pursue its efforts, especially bearing in mind:

- (a) Such advice as may be given by theologians;
- (b) The provisions and progress of other schemes such as that of Ceylon;
- (c) The future relationship of any united Church to the proposed Province of West Africa and the whole Anglican Communion.”

Since then much has happened. The Anglican Province of West Africa has been formed and we understand that plans are going forward for the formation of a Methodist Conference for West Africa. Yet the Union Committee continues its work with increasing zeal and with the growing interest of churches and dioceses which had hitherto paid little attention to it. A visit from the Right Rev. H. Sumitra, Moderator of the Church of South India, in 1955 brought new inspiration and new insight to the movement. Many problems remain to be solved, not least that of the sympathetic conquest of indifference and impatience (“We voted for union twenty years ago: now we are tired of hearing about further discussion on the matter. Let us have it at once or stop talking about it”). Union is not therefore probably just round the corner, but as the Churches gradually become more Christian and come to place greater emphasis on obedience to Our Lord, so surely in God’s good time it will come.

Yet Crowther would not be content to judge only by the seen and temporal, the outward forms and institutions. He knew, as a recent writer has reminded us, that “the expansion of Christianity in any region must be measured in two dimensions: in the area of population that becomes attached to the Faith, and also in the depth to which the religion penetrates in reshaping faith and life”. Here, as he contemplates the work he began, he may well meet with disappointments, though there would also be encouragements. For a Church is always in danger of concentrating on the easier and more superficial things, of loving its own life and losing its soul. Since Crowther had both wisdom and a sense of humour he would have known what to make of a comment of one of our clergymen in his annual parish report: “The spirit of evangelistic zeal in this parish is now dead,” he wrote, “and we are settling down to normal church life again.” No! Normal church life as Crowther knew it on the Niger was a continuous bold adventure, not settled and stagnant

but ever moving forward and flowing onward like the great river that carried him on his journeys, that brought and still brings life and sweetness to the inhabitants of the land. In this centenary year we are praying that the Church on the Niger may still be adventuring, under the guidance of the Holy Spirit in new and adventurous ways; perhaps in a greater use of African art in our buildings, our music, our forms of worship; perhaps in more imaginative methods of evangelism; perhaps in a new approach among agricultural people to better rural living. And above all I hope we shall be remembering that the only kind of live Church is a missionary Church thinking more of giving than of receiving and possessing. For only thus can the Church on the Niger make its truly African contribution to the Universal Church of God and give its own special meaning to the Psalmist's words: "There is a River, the streams whereof shall make glad the City of God."

UGANDA—LAND OF PROMISE

The wife of the former Bishop of Uganda, Mrs. Mary Stuart, has managed to present in just over a hundred pages a succinct account of the main events in Uganda since the arrival of the first Europeans. But this is not simply a historical survey. It goes into the problems of "encounter" which affect the whole mission of the Church—the encounter between civilisations and cultures, between industrialisation and agrarian patterns of life, between the Christian Gospel and animism . . . between people of different outlook who can become one in Christ. Published by the Highway Press at 4/6, this small book is certainly a useful study on one of Lambeth subjects—the task of the Church in reconciliation within nations—as well as helping the understanding for today of Bishop Tucker's dictum "Our hope for Africa, under God, must be in the African himself."

THE PASSION IN AFRICA

Taking part in religious drama is like participating in house-to-house evangelism. Either may have little impact upon the audience and yet have a considerable effect upon the participant. Perhaps the former result depends upon the latter.

Many parishes will soon be preparing to perform—if that is the right word—Passion Plays. They might be greatly helped by a superbly photographed record of the story of the Passion as acted by the theological staff and students and their wives at Mukono in Uganda. Published by A. & R. Mowbray at 25/- it includes a long introduction by the Rev. John Taylor, formerly Warden of Mukono. In it Mr. Taylor describes how the producer, at rehearsals, was concerned to lead the players into a deeper realisation of the situation they were portraying. Much of the dialogue came from the students themselves. The spiritual preparation of the whole college was of vital importance—with an added significance as all this was happening in 1954 at a time of acute political tension in Uganda after the deportation of the Kabaka.

In addition to the magnificent photographs by Hans Leuenberger, the book includes the Biblical texts used and the words of the Negro Spirituals sung during the performance.

REPORT FROM HONG KONG

By FREDERICK TEMPLE*

HONG KONG is probably one of the most beautiful and certainly the most crowded place in the world. No one knows the exact numbers, but experts talk of three million, and the population increases through birth alone each week by 1,300. The island is thirty-two square miles and the peninsula of Kowloon another three; behind that lies "The New Territories", land which has been leased to Britain for ninety-nine years, extending some twenty-five miles to the border and including many islands, covering some 355 square miles. The lease of the New Territories will come to an end in another forty years. Many of us think China will wait patiently till then, for the colony could not now exist without the New Territories, in which are many of the largest reservoirs.

Much of the island and mainland is rocky and uninhabited and most of these three million folk live in small strips of city along the waterfront covering some ten square miles. So 2,000 people live in an acre. Dr. Stumpf, of the Lutheran Church and the World Council of Churches' refugee organizations, and Mr. Kinsey, who made the two refugee films "Over the Hill" and "Like Paradise", which were about Hong Kong, both say there are no worse slums anywhere in the world. Ninety-five per cent of the population over fourteen are said to have had T.B. Hong Kong's problem is people: people on rooftops, in squatter huts, in crowded tenements, queueing for water than can only be turned on a few hours a day if it is to last, people in need of jobs at however low a wage—and yet people who remain cheerful, clean and patient through it all.

It is against such a background that the Christian Church is at work. Here are more Christian pastors, workers and missionaries to the square mile than any other part of the world. All the societies that left China have seeped back into Hong Kong. And yet the Christian population is comparatively small. The correct total no one knows, but it is estimated there may be some 140,000 Christians of all denominations. So at the present rate of increase of population which is rising yearly, the Christians will be outnumbered every two years.

Where does the Anglican diocese of Hong Kong and Macau stand amidst this seething tide of people and the welter of conflicting claims of every type of Christian denomination and sect? This year is the twenty-fifth anniversary of Bishop Ronald Hall's consecration. His diocese used to cover much of South China until the Communists swept down the mainland. Then, with farsighted unselfishness and vision, he sent as much money as he could into Canton for the Bishop of the new diocese which was formed out of his old one. And on his tour in China last year he found that money was allowed to be used by the Church and had no taint in Government eyes of being foreign money. The Hong Kong diocese is now minute in size but still larger in numbers than most

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English dioceses. It belongs to the Province of China, but at the moment is detached, and the Archbishop of Canterbury acts as Custodian Metropolitan to see that the canons and rules of the Province of China are kept.

The Anglican Church in Hong Kong is surprisingly like any big city diocese in England. It is staffed in its churches completely by national clergy, English incumbents for the three English-speaking churches and Cantonese for the Cantonese, Mandarin for the Mandarin. There are six big Chinese parishes, four smaller ones, and a number of mission churches all staffed by Cantonese clergy. The English-speaking churches include not only many British from the large English community in the colony, but also American, Dutch, Indian, Eurasian and also those Chinese who, from schooling or preference, like now to worship in English. The Mandarin church caters for the many refugees from the north.

There are a few English missionaries teaching in schools, but none in parish work. The bishop, who has been there twenty-five years, is the only foreigner. The diocese is self-supporting except for gifts given for church extension work, and self-governing. Many Chinese clergy have gone out from Hong Kong as missionaries to their Chinese brethren all over the world, and Bishop Hall always gives of his best then. Around each parish one finds the usual parish plant, church, house or flat, school and hall. Mission or daughter churches start in much the same way as in England, with a settlement club from which a congregation is steadily drawn and trained until they are strong enough to be built into a definite parish.

The Church is strong in its calibre of clergy and the quality of its lay leadership but there are too few clergy and too few parishes. It is quite normal for there to be over 400 communicants at 11 a.m. on Sundays at the big parish churches with only one priest to administer. Because of the prevalence of tuberculosis, the Chinese custom is that of communicating by intinction. This makes possible administration at one service regularly to such large numbers by one priest alone. But the need is for more parishes and more clergy if there is to be advance.

And this is the aim of Bishop Hall's jubilee year. He was consecrated Bishop on 28 October, 1932, and enthroned as Bishop on 30 December, in Hong Kong. Under the providence of God, Father Michael Fisher, the Franciscan Evangelist, already on a world tour, was able to come to Hong Kong for the whole of those two months for a special mission, to spend a week in each parish and also work in schools. The particular aim of the Mission was to call forth more vocations to the Ministry and also to strengthen and deepen lay leadership to take charge of new parishes as they are formed. Meanwhile, efforts are already being made to raise a million Hong Kong dollars (one dollar = 1s. 3d.) to buy new sites and build new churches. It is hoped to get the priests, the men and the money for at least four more parish churches; so the Church will again be able to advance in strength. As so often happens in Anglicanism, the strength lies in the middle-class, well educated and fairly well-to-do. The quality of leadership in the colony is high both among the Chinese and English. Many senior men in Government and in business will be found regularly in the cathedral each Sunday morning. The Cathedral

Council is of a calibre any church in England would envy. There is now a need to stretch out and have greater contact with the vast crowd of poor workers. Such work has started but must be increased.

The Church in Hong Kong is well planted and strongly rooted in the local life and people. But it is not big enough; like the Queen in *Alice in Wonderland*, one must run in Hong Kong not to fall behind. In Bishop Hall's own phrase, this year is not to be a year of patting each other's backs, but strengthening each other's backs for whatever tasks Christ may wish to put upon us in the future.

GLADYS AYLWARD—THE FULL STORY

The many who enjoyed the broadcast in "The Undefeated" series on the story of Miss Gladys Aylward will be glad to have the full story of her remarkable experiences in China, written by Alan Burgess and published by Evans Brothers at 16/-, under the title "The Small Woman". The climax of the story is the month's journey on which Miss Aylward led a hundred homeless children to safety at the time of the Japanese invasion. But the whole book is interesting, particularly as an account of the contribution of an individual missionary in a "frontier" situation.

HOW MANY ILLITERATES?

"It is estimated that there are about 700 million adult illiterates in the world today. They represent about 44 per cent of the total world population 15 years old and over. Almost half of all the countries and territories are believed to have 50 per cent or more illiteracy among their adult population."

That is the beginning of the first chapter of a new U.N.E.S.C.O. monograph on fundamental education. Entitled "World Illiteracy at Mid-Century" it is obtainable at 10/- from H.M. Stationary Office. The writings of Frank Laubach and others have made clear how important is the relation between literacy and the social, economic and educational progress of a country. This U.N.E.S.C.O. publication gives the facts and figures of the areas of illiteracy throughout the world.

THE FAMILY IN MODERN SOCIETY

It is probable that we shall see some books and reports in the next few weeks on the last subject in the Lambeth Agenda—The Family in Modern Society. But in the meantime we can commend to your notice the excellent pamphlet in the Christian Focus series published by the Edinburgh House Press at 1/6. In it Dr. Ruth Ure Warren has provided most useful discussion-group material on the nature and the problems of the family and the Christian teaching on this subject. Her material is drawn from many parts of the world—not only "illustrations" in the usual sense but also details of questionnaires etc. used by the Church overseas to assess local conditions.

“MISSIONS” AND THEOLOGICAL TRAINING

LAST year the Church Assembly discussed at some length a report entitled “Service Overseas in the Ministry of the Church” (Church Information Board, 1/6). It was the work of a Committee of Enquiry on the recruitment and training of ordinands and clergy for service abroad, set up jointly by the Overseas Council and C.A.C.T.M. Among the subjects studied by the Committee was that of the place given to the world-wide church in the worship, the study and the general life of theological colleges in the Church of England. The report suggests that the position is not, on the whole, reassuring—least of all with regard to the attention given to the world-wide church in the normal course of lecture and study, which naturally tends to be shaped by examination requirements.

How this compares with the situation in the theological colleges of the Free Churches here and abroad can be seen in Dr. Olav Guttorm Myklebust’s “*Study of Missions in Theological Education*” vol. II. (Published by the Egede Instituttet, Oslo, Norway, at 29.50 Kroner.) In his first volume which was published some months ago, Dr. Myklebust examined the history of his subject in Europe and America up to the time of the Edinburgh Conference in 1910. The second volume takes the study up to 1950 and has an appended outline sketch of developments in Canada, South Africa, Australia, and New Zealand.

Writing about the United Kingdom, the author comments bluntly: “There exists as yet, in connection with the several universities and theological colleges, no Chair devoted exclusively to the subject of Missions. While almost without exception Christian leaders will agree today that the spread of the Gospel throughout the world constitutes an essential part of the Church’s task, and that it represents one of the major movements of our day, they are not prepared to consent to Missions receiving distinction as a separate subject of study. The claims of Comparative Religion, on the other hand, to a place in the theological curriculum are readily admitted . . . in certain universities and other institutions our subject has found a place in the curriculum, as a rule in connection with Church History or Practical Theology, and mostly as an ‘optional’.”

When he comes to examine theological training as such the author finds that “in Britain, unlike other countries, the question of making provision for the study of Missions was felt to be not one of *addition* but of *orientation*. Also, “The lack of formal teaching on missionary subjects is to a large extent compensated for by extra-curricular activities, in Australia as in Britain.”

The report “Service Overseas” outlines in detail just what “orientation” ought to mean and could mean if taken seriously throughout our theological training. As to the “compensation” by extra-curricular activities—the author is perhaps over-optimistic. Such activities in a college may tend to vary considerably in range and effectiveness from one year to another if they depend solely on their sponsorship in any given year by a few students who come to the college having already acquired a “missionary interest”.

YOUR PARISH AND LAMBETH

THE Society for the Propagation of the Gospel has produced a leaflet giving much information about books and visual aids, both for individuals and for study groups, in preparation for the Lambeth Conference 1958. A copy of this leaflet will be yours for the asking. Among other things, it contains particulars of:



THE BISHOPS COME TO LONDON

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